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THE THEOSOPHICAL FORUM

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THE THEOSOPHICAL SOCIETY IN AMERICA.

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E. T. HARGROVE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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QUESTION 91.

A is sick and will not take or do anything to cure himself because he claims that it is his Karma to be sick and if he cures himself by medicine that he will only have to live out the same sickness in some other life, with the possibility of its being intensified. B claims that it is our duty to take care of our bodies to the best of our ability, and when sick if there is some course of treatment which in all probability will cure us, it is our duty to try it so that our bodies may be strong and we may be more fitted to work with our whole strength for the society. Is not B's position the better ?

L. G.—The carpenter who permits the tools by which he lives to become dull and rusty,—the teamster who neglects or abuses the beast that supports him,—the householder who fails to repair a leaking roof, or a broken drain,—are in a like category with the man, who when ill, refuses the use of necessary remedies.

The body is at once tool, vehicle, and tenement. It should be treated as an indispensable instrument ; with care, kindness, justice and discipline ; not omitting correctional measures when needful. If the body be anhungered, feed it : if cold, clothe it : if stricken with a fever, give it quinine.

Experientia docet. Through epidemics we learn sanitary science ; through illness, medical science. These are as much laws of nature as

any other, and as open to our profitable and legitimate employment. We are not our bodies, though responsible for their use and condition; and it is our right and duty alike, to use and conserve our bodies sound and strong, and fit for the service to be performed by them. Aside from personal considerations, it is well to bear in mind also, the relation our bodies bear to others, and to recall that atoms are incessantly leaving our tenements for incorporation and identification with those of other entities, who will benefit or suffer from the karma borne to them from prior associations, for which we are in part responsible. Wherefore *Mens sana in corpore sano* is a valid principle of action.

Allen Griffiths.—To my mind it is also Karma to be well, and when sick to get well, if possible. Sickness results from violation of law. The object should not only be to get well, but to discover the cause of illness so as to avoid its repetition. Illness, like all other mis-called evils, is really a blessing when it serves to awaken one to realization of wrong done and causes change of course. I might be ill and to-day try to get well by aid of proper medicine, and fail; also I might try again to-morrow and fail, but should keep on trying, day after day. I might not succeed, but in stead succumb to the disease. Still, I should have done my duty and my best, and that is all that is expected of any one. Had I gotten well, Karma would have been exhausted; had I died, the same.

I believe we are *where* we are because of *what* we are, and as we improve present internal conditions, external environment, associations and relations will adjust themselves accordingly.

I entirely disagree with "A's" conclusion, and entirely agree with "B's." Indeed, I believe the former to be indication of a diseased mind, which is the cause of a diseased body, therefore pernicious. While the latter view is not only a common sense one, but will lead to the best results in this and future lives.

Abu-ben F.—Karma does not work independently of man but requires his coöperation.

QUESTION 92.

If disease is due to mental conditions existing in this or a previous life, is not the introduction of pure and healthful thoughts a proper method of treating it?

Dr. Buck.—If disease is due to Karma I see no reason of referring it solely to mental conditions. All diseases involve the entire organism but locate or *focus* in some organ. Disease is disharmony due to ignorance or broken law, and its manifestation is nature's way of restoring the equilibrium. "Pure and healthful thoughts" aid more than anything

else in the restoration of the equilibrium. *Indifference* to pain and disease is also good to cultivate.

G. L. G.—I consider "the introduction of pure and healthful thoughts" a wise treatment of everything, for he whose thoughts are otherwise is in so far diseased.

But when conditions of the mind have expressed themselves physically, so to speak; have resulted in some physical ailment or disability, it is then too late to treat the matter save on the plane to which it has descended. A man with an injured leg can often be saved by its immediate amputation, but wait until blood poisoning has set in, and all the surgery in the world can do no good.

Doubtless if the actual cause of the disease could be discerned by the eye of a trained occultist,—and a very highly trained one he would have to be to do this without grave danger of mistake,—there might be cases in which treatment on the mental planes could *supplement* the physical treatment, but in no case *supersede* it. And granting this there is further to be taken into account the fact that an occultist possessed of this power in nine cases out of ten would not wish to use it. For expression on the physical plane is often a kind of safety-valve, and he would see that the malady was being worked off in the quickest and easiest manner. Attention and possible cure here are entirely safe, and we run no risk of returning the difficulty to a higher and more subtle plane where infinitely further complications and difficulties exist.

QUESTION 93.

Is it possible to control our dreams, or our thoughts and acts in dreams? If so, how? Are we Karmically responsible for our dreams and what we do in them?

J. Hiram.—When one advances so as to be able to control the waking state, "to resist the impulse arising from desire and anger," etc., it becomes an easy matter to gain power over one's dreams, to dispel or alter the illusions presented to one in the dream state. We are, I think, responsible for our dreams and what we do in them.

L. G.—"We are such stuff as dreams are made of." Our dreams are but life in the astral, and should be as subject to control as our waking thoughts and acts; and since in both cases they are equally our own, how escape Karmic responsibility for either?

The methods of control are not dissimilar. In both cases it is the spiritual will that is to be developed and trained, and made the guide and ruler, by constant exercise, in small things as in great. In both cases also, endeavor in this direction is opposed by habits of thought and

impulse derived from past experiences of self-indulgence, or worse, the Karma of which is to be worked out of our mental and moral texture by discipline and subjugation.

There is no other way, waking or sleeping; but while control of the waking thought can be effected by conscious effort, as yet the astral consciousness, for most of us, escapes direct regulation, and can be controlled only by indirection: by purging the physical consciousness and giving domination to the higher; so freeing the astral from baser association and suggestion, and influencing it by a consciousness superior in power to its own.

This purpose should be deliberately furthered by devotion during the day to duty or to useful work and by going to sleep in confidence that the time has not been misspent. So shall the sleep be clean and restful, and perchance its wholesome vibrancy be made the medium of communication from willing and helpful sources.

Karmic responsibility inheres in the fact that our present conditions are due to our having charged our own aura with a certain class of entities otherwise known as thoughts or ideas, our own creations, attached to us by ties of corresponding strength and persistence; and our progeny will either beatify or torture our dreams with memories of the past and prescience of the future, as their nature, good or evil, shall predominate.

Starve out the evil and selfish and multiply the altruistic and beneficent, thereby giving control to the spiritual will, and enabling us to command the forces of which erstwhile we were but the servants.

QUESTION 94.

In the "Ocean of Theosophy," pp. 61-62, the passage occurs, "As to the whole mass of matter the doctrine is that it will all be raised to man's estate when man has gone further on himself. There is no residuum left after man's final salvation. . . ." Does this mean that matter is gradually becoming spirit? If so, there must come a time when all matter will become spirit and an end to further reincarnations, or rather there would have been an end to it untold æons ago, for it has had time enough to change in eternity past if it had been destined to that end.

Jerome A. Anderson.—The teaching of the Secret Doctrine, as I understand it, is to the effect that every entity in the universe either "is, was, or prepares to become a man." It recognizes no "matter," *per se*; therefore, when the entities now ensouling lower forms of matter reach man's estate there will be no residuum. This, I take to be Mr. Judge's meaning: That each entity now manifested in matter, or as "matter," must reach man's estate before man's Karmic connection with it ceases. In other words, evolution is recognized, and carried to its logical (and

compassionate) conclusion. Man has been aided by those above him, and he in turn must extend a helping hand to entities beneath him, until all the entities ensouling his universe shall have reached a self-conscious state, and are in a condition to guide their own further progress, and in their turn to help others. For at each dawn of a new maha-manvantara "Divine Thought" and "Primordial Substance" will project new "matter;" new atoms will be caught in new "Cycles of Necessity," and so the eternal drama will be infinitely reënacted, yet never the same. But here the poor, time bound, space-limited mind of man "totters on the brink of incomprehensible Absoluteness and Eternity." Let us put it to our minds this way: There is no matter; the universe is embodied consciousness; each entity must win its manhood and godhood or there can not be justice. Then we will cease to trouble ourselves over residuums of matter, or why matter has not all become spirit in the past, and so on. We are evidently caught in a cycle of necessity; the way out is to aid all entities in our universe to rise to the self-conscious state. What other universes or other cycles may have in store for us need not concern us now; sufficient unto the day is the evil thereof.

H. A. Gibson.— The less cannot contain or express the greater. Infinite consciousness requires an infinite variety of forms for its expression. For the infinite to express itself in the finite, infinite duration would be necessary.

Spirit and matter are poles of the one reality, neither can exist, *per se*.

As Mr. Judge explained in a former issue of the FORUM the *Ocean of Theosophy* was written in a few weeks, when he was very busy, and treats subjects from a popular standpoint.

QUESTION 95.

(1) *If Karma is absolute and each enjoys or suffers simply the results of his own actions, of what avail are efforts to help him?* (2) *If help from outside is possible then a man must be dependent upon others for what he receives, and some must receive more help than others.* (3) *In the latter case what becomes of absolute justice, in the former what is the use of unselfishness, outside of its effect on oneself?*

L. G.—The basic thought in the question is a fallacy; and the "Sin of Separateness" is well defined. There is no such isolation of the individual as is postulated. No man stands alone. All men are brethren, and bound in a common fate and heritage, as in a still broader sense, the Universe is one.

The responsibility of one is the responsibility of all. Each is every other—friend or enemy. To help another is to help ourselves with the

blessings of altruism added. We can combat the foul conditions investing him, and give him hope and inspiration to uplift himself. To him who desires help, help will come, and a little light will shine a long way in the darkness.

Karma is indeed absolute in its scrutiny and scope ; but as elastic as the solid Ether, and responsive to every impulse. Else it were not Karma.

Nor does it follow that help must make a man dependent, also some must receive more than others. Karma is Justice, and those who receive most have earned most, either now or previously ; great gifts argue great deeds. Only let it be remembered that appearances are deceptive to the crude and untrained comprehension, and what seems triumphant success, or the gifts of the Gods, may be but the elementals' bribing and tempting the soul to its destruction.

Unselfishness raises the average of humanity, and generates an atmosphere that unconsciously affects others, exalting their standards, and opening their hearts to divine truths and influences. It benefits both him that gives and him that receives ; but what are we that we should weigh as in a scale, the " use " of altruism ? Is it not enough for us to know that along that way lies redemption for the race, and to do our part, leaving to Karma the mighty task of tracing out the effects ?

J. H. Fussell.—These questions seem to be based on the assumption that one man is or can be wholly distinct and separate from every other man. But that this is contrary to fact may be seen both philosophically and from actual experience. We live in a relative and conditioned world, all our knowledge is relative. In order that there may be comparison between one man and another or one thing and another, or in order that they may be related or connected in any way whatever there must exist one and the same fundamental unity or essence back of each and all. In other words there exists " the fundamental identity of all souls with the universal Over Soul."

We have this also from experience that our every act and even thought affects others directly or indirectly. It will be seen then that the results of one's actions or thoughts do not accrue simply and solely to the actor or thinker, nor did they originate solely with him. Each one is a focus for the forces of the universe and therefore acts for the whole of nature or for that part with which he may be in harmony. But man is not merely a part of nature—meaning thereby the manifested world—he is also the Unmanifested, the Absolute, and hence has power over and can control the forces of nature. And therefore it is that man, according to his measure of free-will, which is the measure of the power of the divine inner man to express the divinity, can help forward the evolution of nature and help his fellow man, or by losing himself in " matter " can retard nature and man.

We may look at the matter in another light. If I find that I have the opportunity to help another, how do I know that it is not my Karma and my privilege to give that help and also his Karma to receive it? Is it not possible that my past relations with that man have now given me this opportunity, and that indeed this is my Karma? In my opinion the idea of the possibility of interference with Karma is a false and pernicious one; it arises from a merely intellectual conception of Karma, from the "eye doctrine," but has no place in the "heart doctrine."

(2) It is not altogether correct to say that "if help from outside is possible then a man must be dependent upon others for what he receives." This is an imperfect view of the matter, for it leaves him out of account. The help that a man receives does not depend merely upon others but also and mainly upon himself, and it arises out of the Karmic relations existing between himself and others. Furthermore although we are all inter-dependent, yet each has in a measure to stand alone, and although receiving from others to be not *dependent* on them, but seek to give rather than receive. It is a paradox, but can be expressed in no other way than by a paradox. Surely some receive more help than others. Why not! it is again in perfect accord with Karma. So too, do some give more than others. Nature is not all at one dead level, but there are infinite gradations in every one of her kingdoms.

No one, however, can continue to receive who does not give, and that which is received is given only *in trust* for others and for Nature. If a man will not give willingly, then Nature herself takes from him and he falls behind. But those who give, give, and look not for receiving, nevertheless do receive from the infinite source and container of all, and to this there are neither bounds nor limits.

(3) The question: "What becomes of absolute justice?" therefore falls to the ground, and surely there is no need of answer to the question, "What is the use of unselfishness?" If we wait to know the use of this or that prompting of the heart, we will never follow the prompting nor will we ever know "the use." The heart cares not for the use but seeks only an expression for the divine life within. We live, we can help brighten the lives of others, share their burdens, help them over the rough places. Shall we ask; "What's the use"; shall we fear lest we "interfere with Karma"? The highest aspect of Karma has been ignored in the question. "Compassion is the law of laws." This may help the questioner in his difficulty.

R. H.—"A master exercises *justice* to every man; any other, can only exercise—compassion."

THEOSOPHICAL NEWS AND WORK.

BOSTON T. S. had a busy month and accomplished much active work during February. Public lectures were given on Sunday evenings and branch discussions held on Thursday evenings, as follows: Feb. 7th, "Money," by L. F. Wade; 14th, "Is Theosophy Practical?" by J. F. Morton, Jr.; 21st, "Religion and Science," by J. E. Clapp; 28th, "Justice," by M. H. Wade. Feb. 4th, a discussion on "The First Object of the T. S."; 11th, "The Study of Theosophy"; 18th, "The Unity of Religions"; 25th, "Faith."

SOMERVILLE T. S. (Mass). The FORUM takes pleasure in correcting a misstatement in regard to the meetings of this branch, made in a previous issue. In addition to Branch meetings on Friday evenings, Sunday public lectures are given regularly and have been for two years past except during the summer season. The lecturers in January were: G. D. Ayers, Robert Crosbie, Thos. Seele, and J. E. Clapp.

ROXBURY T. S. (Mass). Branch meetings were interrupted for several weeks owing to the illness of the Secretary, Mrs. Bertha Scythes, at whose house the meetings were held, but the branch has now engaged the parlors of the New Universalist Church and held its first meeting in them on Feb. 8th with an attendance of thirteen.

BUFFALO T. S. has at last gone into Headquarters all its own, a bright cheerful room in the Bryant and Stratton College Building, with a seating capacity of 125. A large hall on the fourth floor (elevator) can be had at any time which will seat 400. The room is fitted up with busts of W. Q. Judge, Lincoln, and a sphynx, pictures and books and an organ which makes music possible at meetings. The rooms will be open every afternoon for readers and enquirers. The stone which is to be sent to the S. R. L. M. A. is finished and will be on exhibition until sent for. It was quarried in Buffalo, and is of "Blue Flint." The branch is sure to do better work in these quarters, which are consecrated to the work of spreading abroad the good news "Theosophy."

BUFFALO LOTUS CIRCLE NO. 1 is doing excellent work. The Circle meets at the new Theosophical Headquarters where they have all conveniences for the work to be carried on and under the superintendance of Mr. Victor Orth the outlook for the Circle is very bright.

BEAVER BRANCH, Toronto, Canada. The members are especially jubilant over the success of the first "Home Crusade" meeting which was held Saturday, Jan. 23d, in Elm Street Hall, where there was a good sized audience of working men. The large number present was a most agreeable surprise to the speakers, and at the close many of those present expressed the hope that the meetings would be continued. Their continuation has been made possible by a generous member of the branch who has offered to pay for hall rents.

The speakers on this occasion were Messrs. S. L. Beckett, W. M. Jones, R. E. Port, F. J. Brown, C. A. Armstrong, W. J. Dunlop, J. Harris and H. A. Brown, each of whom spoke on some aspect of Brotherhood.

The second of these meetings will be held Feb. 6th, and after that there will be one every Saturday night during the winter, in some part of the city where the working people will be reached.

PITTSBURG T. S. (Penn.) is doing good work and meeting with corresponding success. Its lectures in February were: 7th, by Mr. Smythe; 14th, "America and the Wisdom Religion," by Miss Camp; 21st, "The Power of Thought," by Mrs. Sala; and 28th, "The Heaven World," by Mr. Oppermann.

YOUNGSTOWN T. S. (Ohio) had its regular branch meetings on Thursday evenings in February with discussions on the following subjects: Astral Bodies; Personal Responsibility; Desire; and Death and Devachan.

LOUISVILLE T. S. Sunday evening, Feb. 21st, Dr. Buck, of Cincinnati, addressed a large and attentive audience on Theosophy at our new quarters, 619 First Street. Some very interesting questions were put to him after the address, all of which were answered with great clearness.

FORT WAYNE T. S. (Indiana) had as the subject for discussion at its branch meetings during February, "The Crusade," taking up a study of the Christian Crusades of the middle ages in connection with the present Theosophical movement.

MILWAUKEE BRANCH T. S. in A. had the following subjects on its syllabus for discussion in February: The Theosophical Movement; Theosophy and Christian Science; Theosophy, Christianity, and the Churches; and, Theosophy and Ethics.

CENTRAL STATES REPORT.

COLUMBUS BRANCH has re-elected most of its officers, and begun the year by keeping Theosophy before the public at its Sunday meetings by addresses on the following subjects: "Theosophy and the Position of Woman," "Theosophy and the Churches," "Theosophy and Mysticism," "Karma," and the "Value of the Knowledge of Other Religions." Attendance good. In the study class questions are assigned to the members who are to prepare themselves and reply at the subsequent meeting.

BULWER LYTTON T. S. (S. Dak.) continues its campaign of Theosophy and Brotherhood in Rapid City and the Black Hills district. The churches there have manifested quite an interest in Theosophy, ranging in degree from condemnation, unheard, to a studious investigation and comparison of the relative merits and logic between this philosophy and that of Christianity.

DENVER T. S. The membership of the branch has climbed to 60, but so much work has been mapped out that there is plenty for all to do. Classes for all sorts of theosophical study are held, besides Home Crusade Meetings, Crusade Teas and a Lotus Circle, which a visitor writes is "very attractive to the children."

TOLEDO BRANCH is "experiencing an increase in attendance" since getting into their New Rooms. This growth of interest in the public mind they ascribe to the continuous use of the newspapers to keep Theosophy before the people.

YOUNGSTOWN BRANCH notes the attendance of a larger percentage of strangers at its meetings. Among other lines of work, a "Relief Fund for the benefit of the poor" has been organized. The attendance at the Lotus Circle averages 41; to the Lotus Circle belongs the distinction of having been the first to contribute to C. S. C. propaganda fund.

IN JACKSON, MINN., five members of the T. S. in A. who have only recently become F. T. S., were found to be a nucleus around which to build a branch and a charter has been applied for.

WE HAVE a new Centre added to the activities of the C. S. C. that is unique in name, position and composition. Lieut. Murdock, a member-at-large stationed at Ft. Assiniboine, Mont., has organized a Centre for theosophical study among the colored soldiers of this Fort, and reports great interest. He says that they have named it "Warrior Circle," and hopes that it will grow into a Branch. This is the first organized effort among the U. S. troops.

HARTINGTON T. S. (Nebr.) at its annual election in January chose Mrs. N. A. Crouch, President, and Mr. Clair Smith, Secretary. Mr. Harding made the Branch a visit and in 48 hours gave three lectures, on "The Theosophical Crusade," "Is Theosophy Practical?" and "Reïncarnation," besides holding three meetings for class work and two of E. S. T. members. We are now looking for a hall or room to use as a branch room and for the Lotus Circle, and are working and hoping for good results.

THE PACIFIC COAST.

LOS ANGELES T. S., (Calif.) During the month of January the following lectures were given here: 3d, morning, "A B C of Theosophy," by H. A. Gibson, evening, "Why Are Men Brothers?" by J. H. Griffes; 10th, morning, "Theosophy and Christianity," and evening, "Factors Wanting in Modern Life," by James M. Pryse; 17th, morning, "Man's Place in Nature," by H. A. Gibson, evening, "After Death, What?" by A. B. Clark; 24th, morning, "Consider the Lilies," by James M. Pryse; evening, "A New Series of the Ages," by O. I. Clark; 31st, morning, "The Ascent of Life," by H. A. Gibson, evening, "Cycles," by A. B. Clark. The average attendance was 79. We hold two study classes during the week besides the Branch meeting and interest generally is increasing.

LOS ANGELES, CALIFORNIA, January, 1897.

PACIFIC COAST THEOSOPHICAL COMMITTEE,
San Francisco, California.

Your Southern California Sub-Committee would respectfully report as follows:

During the six months ended 31st December, 1896, the regular lecturer, Abbott B. Clark, has visited the following towns, giving lectures and parlor talks in each and organizing classes for study in six of them: Santa Barbara, Summerland, Ventura, Pasadena, Covina, Pomona, Ontario, San Bernardino, Redlands, Riverside, Villa Park, Santa Ana, Catalina Island, Santa Monica, Toluca, East Los Angeles. Classes have been organized in Santa Barbara, Redlands, San Bernardino and Toluca, with a membership of from 12 to 18 in each, and in Pomona and Santa Monica with a smaller number. Other lecturers have visited some of these towns, and also Long Beach, Clearwater and Downey. Crusade meetings have been held in Pasadena, Santa Monica, East Los Angeles and Toluca, that at Pasadena bringing out an audience of nearly one hundred people. In all, there have been given 78 lectures within the six months (not including those delivered in Los Angeles) 33 by the regular lecturer and 45 by others, with a total attendance of about 2307 persons. Over fifty columns of Theosophical reading matter have been published in the newspapers of Southern California within the six months, comprising articles from three inches in length to two or three columns, principally in the Los Angeles *Herald*, and in the Pasadena *Star* and the *News*. Over two hundred letters have been written, principally circular letters, and about 4000 leaflets distributed and sent through the mails, beside 210 newspapers containing articles on Theosophy sent through the mails, and 475 distributed. Receipts $234.36, expenses $234.36.

Respectfully submitted,

Southern California Sub-Committee,
Pacific Coast Theosophical Committee,
PAUL S. HEFFLEMAN, *Secretary.*

THE CRUSADE.

PURPLE PENCE REPORT.

The progress of the Crusade will of course be made known to its readers through other pages of THE FORUM, and herein the Committee needs only to again extend its thanks and congratulations to the members who continue to support by means of the P. P. contributions, the heroic effort now being made to turn the people's attention to Theosophy. It is true the Crusaders have returned to America, but the Crusade is going right on all the same, and it costs just as much to travel in the United States as anywhere else. It is hoped that this will be borne in mind in order that the band of Crusaders may be enabled to make a complete itinerary in their journey across the Continent and visit as many places as possible on their way to New York, where they should arrive early in April.

The Committee would like in this connection to make a special appeal to those of our members who, mostly neither actually rich nor very poor, are disposed to treat with indifference the humble solicitation of the Purple Pence Boxes. Our wealthy members have not been ungenerous (for without their larger help the Crusade could not have been carried through) and our really poor are the most regular monthly contributors. But there is a large middle class who affect to despise the "many a mickle makes a muckle" methods, and hence omit their help altogether. Well, let it be known that if every member on the roll of the society sent in each month a sum equal to the *average* P. P. donation, the Theosophical Movement in America would have from $75,000 to $100,000 per year at its command for propaganda work. This, brethren, is what the little P. P. Boxes stand for.

An idea, too, prevails with some worthy people that the T. S. should not condescend to ask its members for money; they say it is begging like the churches, etc. Just so, but if any of the aforesaid worthy persons will show how in this day and generation railroad tickets can be procured, halls hired, hotel bills met, clerks and printers employed, without money, that man or woman will be the most welcome individual ever invited to headquarters. And all this leaves out entirely that equally, if not more important, consideration—the habit of communion with each other and with the centre effected by the daily resort to the P. P. Box.

No one who knows anything about thought transference or brain communication needs any advice on this point. Every student of Theosophy must be convinced that a positive and regular *action* like that referred to, if carried out by the entire body of the Theosophical Society, would be powerful enough to compel success in any direction towards which its force might be turned. A word to the wise (Theosophist) should be sufficient.

A. H. SPENCER,

NEW YORK, *March 1st, 1897.* *Committee.*

IN AUSTRALIA.

From Theosophical News.

The trip from Colombo to Adelaide was so pleasant, in spite of the constant rolling, that one of the deck-hands said he had been on the line for seven years, but had never seen one to equal it. Luck changed for the ship, though, when Adelaide, where the Crusaders left her, had been passed. Some of the passengers, who remained and went on to disembark at Melbourne, said that from Adelaide to Melbourne they had as bad an experience as they ever had on the ocean. So, once again it is seen how Fortune smiled on the modern Argonauts. Also, for the seventy-first time, the right course was taken by the Leader; for it was due to one of her "promptings" that the ship was left at Adelaide.

At Albany, where a stop was made for a few hours, Brother Wilton Hack came on board. It was a treat to the party to meet, again, "one of our own." Mr. Hack went to Albany for the sole purpose of spending a few days with the travellers. Joining them, as he did, on the 24th, there were three uninterrupted days before Adelaide was reached. Of these, one day was Christmas. An installment of the Crusaders spent one day with Brother Hack at his home at Glenely, and as he rejoined the party for two days at Melbourne, he and the American contingent became pretty well acquainted.

On the evening of December 21, at the request of the passengers on the steamer, a meeting was held. Apparently no one failed to attend. The session continued two hours. The addresses were followed with the closest attention. The questions, after the addresses, could not have been more satisfactory, being carefully framed and pertinently put.

At Melbourne, Brother A. A. Smith, of Sydney met the travellers shortly after their arrival. He had been sent as a representative of the Sydney Branch.

MELBOURNE.

The Crusade made a short stay at Melbourne. It was holiday season, there was a strike, a bad financial condition, and no Branch. Still, the public meeting was well attended. On the fifth of January, the band left for Sydney, the writer [H. T. Patterson] remaining behind to look after "tailings," in the way of finally organizing the body which had been established. This body is now in full operation, promising to be a healthy root which shall, in time show a vigorous growth in the air and sunshine. When they get in touch with their Sydney brethren, they should be able to labor effectively.

The Sydney people, who were eagerly awaiting the arrival of their comrades from "the States," have been showing their pleasure and their appreciation in many ways. These manifestations are most gratifying. The public are entirely familiar with the word "Theosophy." The papers are giving at the present moment, *many columns* to its presentation. Owing to this, and the zeal of the local members, not to speak of their skill and energy, meetings are running full. The first one—barring a semi-public assemblage on the afternoon of the sixth—was crowded. Yet more satisfactory than the fullness of the house were the interest and close attention of the audience. This attention was undivided; the applause was constant, often interrupting the speakers.

IN SYDNEY.

Mrs. Cleather writing from Sydney, January 9th, says:

"Mr. Patterson arrived here the day after we did, having duly consolidated the 'Centre,' at Melbourne; for, although there were quite enough members to form a branch proper, Mrs. Tingley thought it wiser to start them with a Centre.

"Here we have met with not only a most enthusiastic welcome from our own members—numbering between 60 and 70—but have also had immense success in our public work. The large meeting on Wednesday evening (Jan. 6th) was one of the best we have ever had—very full, quite a thousand people, and a most intelligent and appreciative audience, taking up every point and applauding throughout with great enthusiasm. In especial, Mrs. Tingley's speech was the feature of the evening. Everyone—ourselves included—was electrified, and it was the common topic of talk afterwards when we met the audience informally, before dispersing. Several prominent men who were present said that if she had known beforehand the exact needs of the Sydney people, of the N. S. W. colony, she could not have spoken more directly to the point. Over a dozen clergymen were present and in fact 'all sorts and conditions' of people.

"The immediate result was a constant stream of visitors and interviewers at the hotel which still continues and forms, I suppose, an earnest of what we have to look for in America! Even before the meeting between 20 and 30 cards were sent up to Mrs. Ting-

ley's room—most of them being those of men and women in good standing in Sydney. Then she was asked to preach at a Unitarian Church to-morrow morning but was obliged to decline on account of the immense amount of work we have to do. On Thursday we held a reception for Theosophists and their friends here and had quite a big meeting."

FROM AN AUSTRALIAN POINT OF VIEW.

Brother T. W. Williams, President of the Sydney T. S. writes as follows:

"The great Crusade reached Adelaide on Dec. 24, '96, but did not stay there, owing to shortness of time. At Melbourne they held one public meeting and established a working centre of students. Sydney was reached Jan. 4th, and there they received an ovation. Two public meetings were held, the attendance being about 1000 at each meeting. At the last one the audience rose to their feet on the invitation of the President of the T. S. for N. S. W., and gave the American Crusaders three cheers. The meetings were like intelligent T. S. Branch meetings, applauding all the good points. The Australian flag was presented on Wednesday afternoon by the members. In the evening a public meeting was held in the Protestant Hall. The platform was draped with the flags of all the nations the Crusade had passed through, while the speaker's table was covered with the Stars and Stripes and the flag N. S. W. presented that day.

"On Sunday afternoon a caucus for convention was held and an E. S. T. meeting in the evening. Monday, a brotherhood supper was given in the Temperance Hall, Pitt Street. The room was being used during the day for the annual exhibition of the Society of Artists, so the walls were covered with pictures which, together with the Crusaders' flags of all the nations made the hall look very pretty. The music both vocal and instrumental was greatly appreciated.

"Mrs. Tingley spoke twice that evening, and her last speech was in reference to our late Chief, W. Q. Judge, and the great work he had done making this Crusade possible. There were a large number of women and children and babies in arms at the supper, and they all stayed until the end of the evening making a most attentive audience and not a cry from the babies or children all the time. A second E. S. T. meeting was held on Tuesday; 28 members were admitted altogether. The same evening the Convention of the T. S. Australia was held; it was a most harmonious and brotherly gathering and went off splendidly. The officers elected were:

President, E. T. Hargrove,
Vice-President, E. A. Neresheimer,
Deputy Vice-President, Rev. S. J. Neill, of New Zealand,
Corresponding Secretary, Katherine A. Tingley,
Recording Secretary, Claude F. Wright,
International Representatives, Rev. S. J. Neill, John St. Clair, T. W. Willans, T. Soderburg, Chas. H. Marshall.

"The Crusaders left for Auckland on Jan. 13, 1897."

NEW ZEALAND.

The Crusaders left Sydney on January 13th and reached Auckland on the 18th. E. T. H. writes in *Theosophy*:

"Kind friends welcomed them as in Sydney. A reception that evening was followed by a public meeting on the 19th in the city hall, which was crowded with an enthusiastic audience. On the evening of the 21st another big public meeting was held in the same hall. All Auckland was talking about Theosophy; the interest was intense.

"The 22d was a busy day. A meeting of the Esoteric School in the afternoon; then a Brotherhood Supper; then a private meeting at the hotel, and the necessary arrangements for departure on the 23d for—home.

ON THE PACIFIC.

"On the 23d the party embarked on board the S. S. *Alameda* for San Francisco. But mere embarkation did not abolish public meetings, and on the evening of the 26th addresses on Theosophy were delivered to the first saloon passengers at their urgent request.

"At Samoa, where the *Alameda* stopped six hours on the 27th, one of the leading native chiefs came on board and expressed himself as anxious to join the Society. He said that most of his followers would do so as soon as he explained to them the nature of the movement.

"A meeting in the steerage on February 3d showed that almost more interest was felt among the passengers there than in the first saloon; this experience was by no means unique of its kind.

"At Honolulu, on the 4th, an old comrade and friend was unexpectedly met with in the person of 'G. Hijo,' who had travelled all the way from New York to greet the Crusaders."

The remainder of the voyage is well described by "G. Hijo" in a letter to the Aryan T. S., New York.

On Board S. S. Alameda,
Pacific Ocean, February 7, 1897.

I have been asked by Mrs. Tingley to write the Aryan T. S. a little account of my first impressions of the Crusaders and their work, as gained by personal contact and many conversations. I was privileged by my Karma to meet them on their return journey at the Sandwich Islands, and to accompany them back to America.

To give a comprehensive account of my impressions, without writing a book, would be an impossibility; for I have been talked to continuously for nearly three days, and to relate a hundredth part of what I have heard would be impracticable.

In the first place, as to the work done. It not only has not been exaggerated in the accounts sent home, but I find that in many ways it is greater than I had any idea of. Many things were done, meetings held, and Centres formed, which in the hurry and pressure of work were not recorded and written about. For instance, a meeting was held in Egypt, near the Pyramids, that has not been described, to my knowledge, in any of the communications sent back to America. Nor could the hurried and casual letters of the Crusaders give any idea of the warmth and strength and devotion of the hundreds of men and women whom they have met and formed into organizations that will increase and grow, until, in some countries, they promise to have a material effect upon the future. Especially is this so in Greece and India. The way the peoples of these two countries responded to the force of the Crusade, was truly wonderful, and there is little doubt but that seeds were sown that will bear great and everlasting fruit.

An extraordinary feature of the whole Crusade has been the remarkable way in which the right person turned up at the right time, in the right place, to enable the little party to take the utmost advantage of the short stay they had in each place. There has been some comment about this, but it cannot be truly appreciated until one hears the details of the incidents and becomes somewhat conversant with the local conditions.

Another extraordinary feature of the whole enterprise was the phenomenal good luck, or protecting hand, or what you will, that followed the party around the world. A record of the escapes they have had would read like a thrilling romance. Twice they but just finished their work and left places when dreadful plagues broke out. Several times some little incident would cause them to change their plans and take a boat instead of a train, or vice-versa, and in each case the means of transportation they just escaped taking met with some disaster. Once, in India, tickets had been actually purchased for a certain city, when the plan was changed, and it was discovered that if they had gone, they would have been quarantined forty days. Their departure from Egypt was hastened several days, and by this they got ahead of a typhoon that sank three boats. They had expected to leave Adelaide by boat, but suddenly Mrs. Tingley decided to take the train, and by so doing she missed the worst storm that had visited the Australian coast for years. Think of a party of eight, debilitated by overwork and months of constant travelling, going through India without an illness. The record of the whole Crusade is singularly free from accident, mishap, or misfortune of any kind. Nor could one listen to an account of their adventures without having a still greater realization of the hardships, worries, trials of patience and endurance that they were all subjected to. It was a wonderful schooling,

and a difficult one, and that the party returns a single entity, as it went out, is one more testimony to the genius of its leader.

Perhaps of all the impressions received, none is more forcible than that of the tireless energy and indomitable will, profound knowledge of human nature, sagacity, diplomacy, and true faculty for leadership displayed by Mrs. Tingley. Constantly in pain, often unable to leave her bed or to lift her hand—for she has been much more ill than we have understood—she has yet successfully led a party around the world, has directed the smallest move of each individual, has, in a word, done everything to make the Crusade not only possible, but a great and lasting work. She missed but two meetings on the whole trip, and yet was forced to spend at least a part of each day in bed.

I shall not attempt to praise or justly estimate the work of the different Crusaders, for they have all done their best, have all done what was required of them, have done just, faithful, honest work. But I cannot leave this subject without specially mentioning Mr. Hargrove, without whom, perhaps, even Mrs. Tingley could not have pulled the Crusade through. Always at hand and ready, and never found wanting, tireless, quick to respond to the slightest hint, he proved an assistant worthy, even, of his chief, and to quote Mrs. Tingley's own words, "I could not have done without him."

Another little thing that impressed me was that not a moment of time is wasted. It is work, work, work, all the time. Only eight of them, and one too ill too write; with over two hundred Branches receiving regular letters, with countless individual correspondents, with plans of future work to discuss and prepare, and necessary articles to write for magazines; no one not seeing them and knowing can imagine the amount of actual physical labor needed to attend to their correspondence, and they all show the signs of the hard work, although it has done most of them good and not harm. No sightseeing anywhere, with but three or four exceptions, and these exceptions with a purpose. From train or steamer to hotel, from hotel to hall and back again, with every available moment, even including many meal and sleep hours, given to visitors and letters, any one who thinks crusading is fun would quickly change his mind if he could watch the Crusaders for a day. On shipboard, which is proverbially a place where you cannot work, they are at this moment hard at it. Patterson, sitting next me, is writing a history of the T. S., to be placed in the box buried with the corner stone of the new school. Hargrove is at his type-writer, always busy answering innumerable correspondents. Mrs. Cleather has just finished writing a huge pile of letters. All are at some special task or occupation. I was given seven things to do before I had been on the ship four hours, and now have nineteen pages of a memorandum book filled with commissions. Many of these have to do with the preparations for the dedication of the site of the school.

The corner-stone ceremony promises to be very impressive judging from the plans. A box will be buried containing a history of the T. S., coins, photographs of W. Q. J. and H. P. B., and some things not to be described. Indeed, without wishing to be unduly mysterious, there is much about the Crusade and its work that from the very nature of things cannot be made public, and of course these incidents are the most interesting of all.

The mayor of San Diego and the officials of the city will be invited to take part in the ceremony, and it is sure to create widespread notice and great interest. There is much more that could be said. In fact it is difficult to select what to say; but there is much also to do. Fraternally, G. HIJO.

SCHOOL R. L. M. A.

In order to enable the School to hold property, receive legacies, and generally to conduct its proceedings with safety as well as to establish its correct status before the community, it was found desirable to make it a legally incorporated institution. This was effected on

Jan. 6th last in New York City under the laws of the State of New York. Government was vested for the time being in the hands of three directors. Mr. Neresheimer was chosen President, and Mr. Spencer, Secretary and Treasurer, both to serve until the first annual meeting of the incorporators, which is named for the fourth Tuesday in April next, at which time the full corps of thirteen trustees is expected to be installed, and the offices of President, Secretary, Treasurer, etc., permanently filled.

The undersigned were also appointed a committee to receive and disburse funds prior to the permanent organization. A measure of privacy was thought best to be preserved at first so as not to attract attention to the contemplated purchase of land at Point Loma, lest obstacles might be put in the way of its accomplishment by advanced valuation or other means. The purchase, however, was duly and satisfactorily made on Jan. 23d at the price of $12,000 viz. : $3000 cash and balance on fairly easy terms. Contracts were also at once concluded for the erection of a temporary school building at a cost of $4500, and an arch at $150. Of course some slight additional expense was incurred by reason of searches, deed, and other transfer charges.

Up to present writing about $5150 in cash has been remitted by the Treasurer to cover first payment on the land and part payments on account of building and arch, and on March 10th next a further additional payment of about $4000 is due and payable. We have exhausted the funds thus far placed in our hands, and must now call upon subscribers to make good their subscriptions in order that this liability may be taken care of as well as those which will fall due.

We also must appeal to all members of the society who have at heart the furtherance of this great project, and who can command funds to aid us especially at this moment in getting together the money necessary to meet the above named requirements. Checks should be mailed to either of the undersigned committee and made payable to the order of the School R. L. M. A.

Fraternally yours,

E. AUG. NERESHEIMER,
20 Maiden Lane, New York City.
A. H. SPENCER,
64 Leonard St., New York City.

SCHOOL R. L. M. A.—LIBRARY.

The nucleus of a Library for the School R. L. M. A. is to be formed as soon as possible and a committee has already been appointed to aid in this matter. It is requested that the following directions be carefully observed in all cases by those who desire to donate books to the Library :

1. To write the committee giving full particulars as to title, edition and condition of books.
2. Not to send any books before being requested to do so by the committee.
3. All communications concerning the Library to be addressed to The Library Committee, S. R. L. M. A., 144 Madison Avenue, New York.
4. Contributions in money for the purchase of books to be made payable to A. H. Spencer, but to be inclosed in letter addressed to Library Committee as above.

It is very necessary that these directions be attended to so as to avoid duplication and confusion and also that no books shall be sent which will not be needed for the Library.

BOOKS FOR INDIA.

In order to continue the work begun by the Crusade in India, it is Mrs. Tingley's suggestion that several collections of modern books by the best American and English authors be sent to the Theosophical Branch Societies in India. These collections will be the property of the T. S. A. and be loaned to the Indian Societies. A committee has been appointed to aid in this matter and it is requested that the following directions be carefully oberved in all cases by those who desire to donate books for this purpose :

1. To write the committee giving full particulars as to title, edition and condition of books.

2. Not to send any books before being requested to do so by the committee.

3. All communications relative to this matter to be addressed to The India Library Committee, 144 Madison Avenue, New York.

4. Contributions in money for the purchase of books to be made payable to A. H. Spencer, but to be inclosed in letter addressed to India Library Committee as above.

It is very necessary that these directions be attended to so as to avoid duplication and confusion and also that no books shall be sent which will not be needed or suitable.

ON THE DEDICATION OF THE SCHOOL R. L. M. A.

For several years it has been the hope and the aim of the Theosophical Society to establish a college which should serve as a centre around which would gather the various means by which mankind might be again brought to a knowledge of *itself* ("Man Know Thyself") and from which should radiate and expand that consciousness and appreciation of right which should result in men living together in peace and unity. It has long been conceded that we cannot be made honest by legislation, nor wise nor charitable, yet these virtues continue to be approved by all and sought by many and we refuse to believe that they are not attainable. The mere pursuit of business, of trades, of professions, while commendable in itself and doubtless necessary in the age in which we are now living and while developing the intellect and perhaps in some measure strengthening our various faculties by making us more or less acquainted with the details of this or that science or occupation, has not apparently affected the *morale* of the world's inhabitants one jot. Evidently it is only upon a plane of thought removed from the concern and responsibilties of commerce and physical sciences that the "peace which passeth understanding" is to be found. To SOUL CULTURE therefore must we turn for relief from sorrow and actual advance toward that wisdom which compasses peace, comfort and progress, and to be enabled to cultivate Soul we must first be acquainted with it. This is the great object of the School R. L. M. A. Open to men and women, of all races, all creeds, all gradations of society, the exclusive property of no one, the privilege of the general community, how can any one refuse his aid to its support and success.

The Brotherhood of Man is its slogan and the only article of belief of which acceptance is required. What means this brotherhood of man? Not a mere sharing of food and clothing and household goods but an actual mental exchange of values and a moral reciprocity so well developed and clearly defined, so visible and tangible at all times and under all circumstances that each man *sees* and *feels* in every other man a *brother*, solicitious each for the other's welfare, fearful of loss or shame to the other, anxious for his safety and his comfort, saddened by his depression and gladdened by his hope. With such an inward state as this existent how long think you would poverty continue, overwork or underpay? How rapidly would insanity lessen and crime recede. Nor is this condition but an ideal, a mere castle in the air; it is the natural and normal state of man. Friendly approval, sincere sympathy, honest support—are that living which the State owes to all. Do you not believe in it, admire it, yearn for it? Then command it! Start it in yourself, teach it to your children, hint it to your neighbor, and—*live the life*. Away from the rasping friction of cities at the western edge of the world is to be builded a lighthouse of Brotherhood towards which the eyes of millions shall shortly be turned: a lighthouse truly, but its office not to warn away from cruel rock or treacherous shoal; far other be its mission. As men cluster about a fire in winter warming their chilled flesh, so gathering their thoughts about this spot shall the frozen virtues of their nature be thawed into flowing streams of wisdom and of charity. Prick up your ears and listen as the tocsin once again is sounded—"be ye kind to one another."

ALEXIS.